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THE MISSIONARY FIELD AND WORK.

The Unitarian denomination seems to be at last awakening to the importance of missionary operations both at home and abroad. This is certainly an encouraging sign; and, if it does not go to sleep again, we may confidently hope for such wise measures and vigorous action as will result in a wide-spread diffusion of our reasonable, spiritual, and practical Christianity. Unitarians have not hitherto been propagandists to any great extent; and there are many places out of New England, if not in it, where little or nothing is known of them or of their views. Channing is almost unknown to thousands, even by name. It has evidently been thought by many Unitarians that their cause is so true and good, that it might be left to itself to work its way through the world alone and unaided. But it is coming now to be seen that it must be *sent* out of Boston in order to find a lodgment in the minds and hearts of the millions providentially prepared and waiting for it, before it will be received. This is an encouraging step forward. May it be followed by still other steps!

The fields are almost everywhere white for the harvest, and it only needs that reapers should put in their sickles to bear away their sheaves with rejoicings. Of course, large and flourishing organizations will not spring up in many places at once, especially in places new to us. So far as popular organizations are concerned, the established churches must long be in the ascendency where they have always had the field; and the more unthinking and worldly classes will be with them, on Sunday at least. These organizations, having the power, bestow many temporal rewards, both directly and indirectly, upon those who will remain with them, — rewards of a social, political, and pecuniary nature; and there are few, as yet, who are Christian enough to resist the temptation, and to follow the truth without pay.

I am not sanguine, then, of any great and sudden ecclesiastical revolution in our favor. Possibly there may be, ere long, some providential breaking-up of old religious parties by "secession" and otherwise; and then there may come a "reconstruction," that will enable us all to get into our natural positions and relations with one another. There are thousands, even tens of thousands, of Liberalists in Orthodox churches now, that do not naturally belong there. They belong with us, and are with us in theory, in sympathy, in hope. But how can they get with us bodily, unless in some great ecclesiastical revolution? They do not love liberty quite enough yet to emancipate themselves from their acknowledged slavery, — not singly and alone; but if they could only be influenced by some great leader to rise *en masse*, or could they get inspiration and courage enough "themselves to strike the blow" in a general insurrection, they would become the majority at once, and even lose no "reputation" and no good things of the world. Why would it not be a good idea for the Unitarian Asso-

ciation to send out some of its ablest and most influential men to pioneer such an insurrection? Such commanding voices might give an "effectual call" to the many liberal men and women who groan in bondage to the old churches, which are like the bed of the prophet, — "shorter than that a man can stretch himself upon it, and its clothes narrower than that he could wrap himself in it;" and they might be influenced at once to unite, and construct better homes for their expanded souls. But that is a kind of "secession" hardly to be expected in our day; and yet it may come: and, as it would be right and *peaceful*, I can pray for it.

But, revolution or no revolution, I find that, wherever I go, the most independent *thinkers* have already broken with the old theology, and will have nothing to do with it. They say, "*No* theology rather than that, — a theology so irrational, unmerciful, barbarous;" and they spurn it from them, and none of its ministers can convert them. The ministers, indeed, do not seem to like to encounter them, lest they should be losers in the conflict with reason and humanity; and many of these independent thinkers — which is the most formidable fact against the churches — are really the most worthy and excellent persons in their communities, — far better than the most rigid "professors" will average, manward especially. It is, indeed, in consequence of their superiority of mind and heart, that they have risen above the Calvinism and semi-Calvinism of the times.

I think that few really *good* persons that think and read for themselves, unrestrained by ecclesiastical authority, are now rigid in the old and outgrown faith. If you meet with a person who will never hear a Liberal sermon (except, perhaps, at a funeral), nor read a Liberal book, nor treat a "heretic" with the common courtesies of life, you will find

that *he* is the one who believes his creed the most firmly, and defends it the most furiously; but the man who exercises his own faculties, and will hear others than his own denomination, without prejudice and enmity, and meet all in the social circle on terms of equality, he, we may be sure, is more than half converted to our faith, notwithstanding his ecclesiastical position. Hence it follows, too, that the *legitimate* influence of the Calvinistic faith is dwarfing and demoralizing. Of course it is, if its firmest, most zealous believers and advocates are generally narrow, clannish, sour, and unfriendly outside of their own communions; and if generally its most amiable, kind, social, and benevolent nominal disciples are not more than half Orthodox. And this has always been my chief argument against the popular faith, that it does not naturally make good men, but the reverse. I always take it for granted, that if a man is a firm friend of freedom, peace, and general progress, and is withal friendly and fraternal in his relations with Liberalists, he is rather "heretical." There are exceptions, of course, to this general rule; but I think they are comparatively few. Can the thousands, who are so prejudiced that they will neither hear nor read, be called *thinking* persons?

If, then, the most independent thinkers and most excellent persons are everywhere breaking with the selfish and cruel theologies of the past, it is important that Unitarianism, or Liberal Christianity, should be carried to them, — should be carried to them that they may be saved from falling into indifference and hostility to all religion. Our views are particularly adapted to such persons; and I do not think it any disparagement to them to admit, that they are not so well adapted to persons on the lowest planes of life. Channing could not reach the latter as some Methodist revivalist can. There are many that cannot appreciate

Channing now, and they could find little satisfaction in reading him; but they can understand as little Christ's sublime doctrine of "the Spirit," as found particularly in John, or even in Paul. Different classes of preachers are adapted to different classes of persons.

The Methodist denomination is a very important and useful one; and it is reaching many — reaching them through the feelings mainly — that Unitarians cannot reach. Let us rejoice in this. But Unitarianism in its present form, and as promulgated by most of its ministers, is a gospel for those who do not go so exclusively by mere emotion, but who think and read, and who demand food for the mind as well as the heart. In all the towns round about me, there are little groups of men and women, who are among the most substantial in their neighborhoods, that are always glad to hear the Word of Truth from Liberal preachers; but there is scarcely enough of them in any place to sustain preaching. It will take time, too, to organize them into any effective "union." It is spring-time now, and about all that can be done is to sow our seed. The summer of sunshine and showers must interfere, and then will come the harvest; but the harvest will come, sooner or later, as sure as the seed is sown upon the good soil that is offering itself.

It is an easier matter to sell our books than it is to get subscribers for our various periodicals. Every community almost is flooded with newspapers: and, wherever the missionary goes, he finds most persons committed, for the time being, to some religious, spiritual, or reformatory journal; and it will be hard for him to get subscribers. Our periodicals will, therefore, have to rely mainly upon the old established societies for their support. The "Monthly Journal" is an admirable thing to circulate gratuitously in a new region; and, after a while, it would seem that it

must, in that way, get subscribers for itself. If it should not, it will not be its own fault. It is admirably adapted to the thinking class that I have spoken of. I have put it into the hands of scores of such, who never before knew any thing of Unitarianism. And they demand a pretty positive theology, — a positive one both on the negative and affirmative side. In the exercise of their common sense and common humanity, without any scholarship, they have entirely thrown off the antique dogmas of Trinity, total depravity, vicarious atonement, and more especially that still more awful one in which they all culminate, — eternal torments. They are prepared, therefore, for strong meat. The "babes," who require milk, are not the ones we are going to reach at present. They are afraid of heretics, having been scared in the nursery; and they will almost run when they see one. And as a prominent part of our work is to those who would be sceptics, for all that the Orthodox could do for them, we shall probably be all the more successful among them if we give *them* "the truth, the whole truth, and nothing but the truth," just as it dawns upon us in our studies and blesses us in our lives.

The "Journal" is not only reasonable and benevolent in its theology, but it is spiritual and philanthropic also. This is what the people who are for us demand. They are about as sick of the popular piety (so merely passional and shallow), and of the narrow philanthropy that shows itself chiefly in saving souls from wrath, as they are of the popular theology; and, did not the "Journal" teach the trinity of *head*, *heart*, and *life* religion, it would be less welcome and less useful than it is. Success to it!

PLAN FOR A "CHRISTIAN UNION."

THE following note was received recently; and, in answering it, we have thought it well at the same time to meet similar wants elsewhere. We therefore print our reply.

DEAR SIR, — In this city of fifteen thousand goodly people, there are about a dozen of us poor heretics (?). I doubt if a dozen is not too high an estimate of the avowed Unitarians here; but, be this as it may, the few that we are, we wish to establish a "Christian Union" for mutual advancement. To assist us in attaining this object, will you please send me a well-defined practical plan adapted to our purpose? An early reply will greatly oblige

Yours in Christian brotherhood, ——.

To ——.

DEAR SIR, — It has given me much pleasure to see by your note that you propose to try the plan of a "*Christian Union*" in your city. I see no reason why it should not succeed, and so lead the way to many other similar ones elsewhere.

The following *sketch* for the organization of such a Union must be regarded as only a suggestion. Experience may show that it can be modified and improved very greatly.

Constitution and Laws of the Christian Union in ——.

1. NAME. — The name of this Association shall be "The Christian Union of ——."

We say, "Christian Union." We do not say, "Young Men's Christian Union," because it ought to include, not only the young, but also the old; not only men, but also women. We say, "*Christian*" Union, because its objects are Christian objects, and its rule is the truth and the love manifested in Christ. We say, Christian "*Union*," because the method is to be that of united action, of co-operation in study, in work, and in worship. There is nothing in this name which is sectarian; yet it is distinct and expressive. It excludes no human being who *desires* to be a Christian; yet it implies that Christianity is its aim and law. It does not undertake to say what Christianity is, or how much of it is to be believed. It admits all who believe themselves in any way to be Christians, either in mind or in heart.

2. OBJECT. — The object of this Association is co-operation in the study and practice of Christianity.

There are many persons, in all parts of the land, who desire to be Christians and to lead Christian lives, but who find it hard to do so for want of sympathy and aid. They cannot unite with the churches where they live, because they differ from them in belief, and are, therefore, excluded from their sympathy. Regarded as heretics, they are shut out from the usual Christian sects; and their honest doubts or inquiries would only excite reproach. They are not numerous enough to form a new society of any kind, whether Unitarian, Universalist, Swedenborgian, Quaker, or Spiritualist. They cannot build a meeting-house; they cannot support a minister. But Jesus has said, that, where two or three meet in his name, he is with them. If only two or three, they can meet in each other's houses for worship, study, action; and so get good and do good. It will thus constitute, in fact, *a Christian family.*

3. MEMBERSHIP. — The members of this Association shall be those persons who, on application, shall be chosen by the votes of two-thirds of the members; who shall then sign their names to the Constitution, and shall regularly attend the meetings of the Union, and fulfil their duties as members thereof. But they may withdraw at any time by giving due notice to the Secretary of the Union; or they may be dismissed, for absence or other reason, by a vote of two-thirds of the members, at a meeting called for that purpose.

There shall be no limitation to membership on account of creed, character, or condition. No one can be rejected on account of his orthodoxy or his heterodoxy, because of his past sins and follies, because of his poverty, his ignorance, his race, his color. All who desire to be Christians are admissible. All, when admitted, are received to equal rights. Since it is said, that in Christ Jesus there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (Gal. iii. 28); and, again, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ all and in all," — it is evident that a true Christian Union should include those of all classes, creeds, races, and conditions. A man may be a *Trinitarian* or a *Unitarian*, a *Roman Catholic* or a *Universalist*, a

believer in *Mormonism* or in *Spiritualism ;* and his opinion is no disqualification for membership, so long as he does not insist that others shall agree with him, — that is, so long as he allows equal rights to his brethren. Women, as well as men, should have full power to speak and vote. They should be eligible to all the offices of the Union, and should be encouraged to take part in all its work. But if any one speak too much or too often, if any one be disposed to be overbearing or dogmatical, if any one interferes by his spirit or his conduct with the welfare of the club, he should be kindly told of his error, and, if finally incorrigible, may be dismissed.

4. NUMBER. — The number of the Union shall not usually exceed ——; and, when it contains —— members, it shall be divided, and a new Union formed. These Unions may occasionally meet together for social purposes. When a sufficient number of Unions are formed in any place, they may combine to erect a building, to be the common property of all, containing lecture-rooms, library, parlors, &c.

The number of members in a Union may be limited by the size of the room where they meet, and by possibility of mutual acquaintance and co-operation. Perhaps twenty-five or thirty would be about the right number.

5. METHODS OF CO-OPERATION. — As man consists of three parts, — intellect, affections, and will, — so the co-operation should be in each of these three elements of his nature, — head, heart, and hand. The members of the Christian Union should *think* together, *feel* together, and *work* together. There should, therefore, be meetings for study, for fellowship, and for benevolent action. All who join the Union should agree to attend these meetings regularly.

One meeting, for worship and study combined, might be held on Sunday. The WORSHIP might consist in singing hymns, repeating the Lord's Prayer together, reading the Psalms or any other liturgic form together, silent prayer, extempore prayer, mutual confession, and the recital of any interesting religious experience.

(*a.*) The STUDY might then follow, — consisting, perhaps, of a Bible class for studying the New Testament. Each member of the class should have a blank-book, ruled, and divided into sections; each section or chapter containing the title of some important subject, — doctrinal, ethical, or religious. Such subjects, for example, as these might be chosen: The Character of God; Trinity and Unity; Mission of Christ; Work of Christ; Deity of Christ; Subordination of Christ; Human Nature, its Ability and Inability; Total Depravity; Goodness; Hereditary Depravity; Conscience in Man; Reason in Man; What is it to be a Christian? How does one become a Christian? Why should one be a Christian? How does one know that he is a Christian? Profession and Practice; Heaven; Hell; Immortality; Nature of the Future Life; Judgment to come; Angels; the Devil; Inspiration of the Bible; Atonement; Salvation; Conditions of Salvation; Nature of Salvation; &c.

Before beginning the Bible class, each member might bring a list of subjects like the above, containing those in regard to which he or she needed light. Then a list might be selected from all these, and the titles written by each student in his or her book; leaving a page or two after each title, for entering texts. The class might then meet on successive Sundays, and read the New Testament together, having dictionaries and commentaries on hand for reference; and enter in their books such texts as seem to bear upon any of the subjects selected. In this way, by a systematic study, they would learn what the New Testament *really teaches* upon all these points. Much interesting and useful conversation would occur during the study. Such a course might last during several years; but its results would be preserved in the commonplace-books. Such a course of study, also, would give more real knowledge of Scripture in a few years than could be obtained by listening to sermons through a long life.

(*b.*) The meetings for WORK might be upon some evening in the week. Any member of the Union might then bring forward any case of destitution or need in the town, for which he desired aid; and arrangements might be made to meet it. Co-operation would be able to do much which individual effort could not accomplish. The details of action in these meetings for Christian work will occur of themselves, and need not be stated here.

(*c.*) FELLOWSHIP-MEETINGS. — These may be sometimes prayer-meetings, sometimes social meetings, sometimes for religious conversation, sometimes for recreation and amusement. If Jesus represented the father of the prodigal son as having feasting, music, and dancing in his house on his child's return,

it surely cannot be improper for the disciples of Jesus to enjoy themselves in innocent gayety. Many churches now, it is true, would discipline the father of the prodigal son, were he a member of their body, for having "dancing" on this occasion in his house. But this Puritanism is fanatical and injurious. It drives away the young from religion. He who made wine for Cana is not displeased with the gayety and gladness of human hearts. The Christian Union might, like the "Turners," have a gymnasium for exercise, — both old and young, men and women, taking part; and this, increasing the health of the body, would also help the soul. Innocent games — as of chess or nine-pins — might be also freely added; and "HOLINESS" be written on all the amusements of life, and God glorified in all by thankful joy.

6. THE CREED AND COVENANT, or Basis of Union. — The following, or something like it, might be the basis of Union: —

"We the undersigned, believing that the teachings of Christ, contained in the New Testament, are of the highest importance, and tend to the greatest practical good, and desiring to become the disciples of such a Teacher, agree to unite together in a Christian Union for the mutual study and practice of Christianity.

"No creed, or articles of belief, except the above, shall ever be adopted by this Union as a condition of membership, or test of character.

"We desire and agree to co-operate to get good and to do good, to study together and to work together, so long as we find the Union to be for our common advantage.

"We also agree to contribute regularly of our means, according to our ability and judgment, to the expenses and various charitable purposes of the Union.

"Finally, we desire to be one in thought, in word, in action, in prayer, by mutual sympathy and mutual aid."

The American Unitarian Association, Boston, has voted to make a donation of books and tracts to all such Unions as may be formed and go into actual operation. It will send the works of Channing, Ware, Dewey, Walker, Robertson, and others, upon an application to its Secretary, Rooms of American Unitarian Association, Boston.

THE NEOPHYTES OF ISIS.

The neophytes of Isis fasted, prayed, and studied together, in preparation for the priesthood. At stated seasons, the priest who governed them said, "Let him who would be no longer a neophyte meet me in the great hall at midnight." Once two youths met him there in the darkness; and the one said, "Father, my heart prompteth to become a priest: I feel no need to be longer a neophyte. Make me therefore a priest, I pray thee." But the other said, "Father, I feel myself too sinful and ignorant to become a priest, or even to remain longer as a neophyte: send me away, I pray thee." Then the priest said, "Take the oath of truth and secrecy." Then they took the oath: and the one repeated, "I desire to become a priest;" and the other, "I am not worthy to remain as a neophyte." Then the priest said, "Take them, and deal with them according to their deserts." And his servants took each of them, and clothed them anew in the darkness. Then the priest said, "Behold the judgment of Isis!" and the temple was filled with light. The young men looked at each other; and, lo, he who felt worthy to become a priest knelt with bare head, in coarse black garments; and he who felt himself unworthy to be even a neophyte stood erect, clothed in garments of gorgeous hues and lordly texture, the sacred mitre on his head and the mystic symbols in his hand; and the choral song of the priests welcomed the new member of their order. And the priest said, "Let the proud and ambitious become the slave of Isis: let the humble and aspiring become her servant."

INDIA MISSION.

[The last letters from Mr. Dall are dated Feb. 8 and Feb. 22. The first of these we give, almost entire, below. From the other we cull these facts: —

1. Mr. Dall does not expect to be in Boston before July or August. His health improves, and his work thrives as never before. "Letters from two rajahs are on my table," he says. He encloses one from a young Hindoo who had been reading "Chapin on the Lord's Prayer," and was much interested in it; and who signs himself "With some affection for Christianity."

Sergt.-Major Charles Cress is to supply Mr. Dall's place during his absence, — to preach for him, and to superintend the Mission School. Sergt. Cress is a man of experience.

Joguth, when he arrives, will probably be in the Mission School also.

The friends of the Mission, in England, have just shown their interest in it by sending to Mr. Dall 1,313 rupees, or £100. This will almost repay the money advanced by Mr. Dall to the expenses of the school.]

CALCUTTA, Feb. 8, 1861;
Unitarian Mission House.

DEAR FRIEND AND BROTHER, — Until this year, I have had a small weekly congregation: I have now a daily one. This month closes six full years of absence from Boston and all that Boston has for me; but only since last May has our God provided me with a daily church. I have been accustomed to consider myself most fortunate, when *once* on the seventh day, or Lord's Day, I could look round about, and, from my Bible pivot, try to move thirty souls. *Daily*, now, I stand in the midst of a hundred and sixty or more, — my preaching-hour being from half-past two to three, — and lead them in hymns, which they sing with might and main; and in gospel-appeals, which are turned into the best Bengali by my hearty co-laborer, Dwarkanath Singhel; and in prayers, outspoken in unison in the Bengali tongue. No day passes without hymns, preaching, and prayer, emergencies ex-

cepted. To compare, now, this congregation with that weekly one of twenty or thirty listeners (now reduced to eight or ten comers, and occupying one or two hours of each Sunday morning with Bible-study, preaching, conversation, and social prayer): —

Well: At noon of the day before yesterday, came in to me a circular-appeal for aid to the hundreds and thousands daily perishing with famine on the north-west borders of Bengal and in the Punjaub. This dire distress falling at this moment upon seven and a half millions of people, twelve and a quarter millions of rupees are needed at once to feed them, at the present prices of grain. Calcutta people — and chiefly Englishmen — have, in three days, placed upwards of thirty thousand rupees in the hands of the Famine Relief Committee; promptitude in payment being literally life to the dying. Sixty thousand pounds sterling have just been given by Government (again by Englishmen and Christians), — that is, six *hundred* thousand rupees; besides which, public works have been set a-going again, which had ceased for want of funds, — in order that this daily *extending* famine may, if possible, be stayed. Now, had I appealed strictly and only to my "Unitarian *Christian* church," as requested in the circular of the Famine Relief Fund (all the moneyed ones, or nearly all, — like our true friend Richard Lewis, and others, — having been driven home from India by the miseries of Indian credit and finance), what should I have practically accomplished? Possibly, nothing. The doubling here, and more than doubling, of the cost of all the common necessities of life, compels our Christian friends to economize to the last *pice*. The day before yesterday, however, in my noon sermon, I spoke to a hundred and sixty-seven boys and young men about the awful famine. Tears were in our eyes, as we sang "The Fatherhood of God, the brotherhood of man;"

and every hand, to the tiniest, was raised in resolve to do what it could. Yesterday and to-day, the pice and picayunes (two-anna silver-pieces) have been showering down upon the laps of the five working teachers, and into my superintending hand. I agree to double by my own gift whatever is raised, and point the children to the gifts of Dr. Hosmer's (Buffalo) Sunday-school boys and girls, — which adorn our walls, — whose good deeds were similarly accomplished by *cent*-contributions. We shall probably send in to the fund, to-morrow, some forty or fifty rupees, — an offering of *Hindoo* children to the literally dying Heathen! Will not the holy angels be glad, and the All-Father accept the gift? They will: he will.

Such, I say, is the present attitude of your Mission in India. Tell our Committee so; and bid them not let their hearts be troubled, when God gives them such co-operation with himself.

I have given you but one of the many things I meant to say in this letter. I wanted to have told you of Ram Mohun Roy's son's recent gift to us of a hundred rupees, and of a newly rising tide of public sympathy in our work. We are rejoicing just now in the fact, that our able friend and helper, Mr. Rakhal Das Haldar, one of the truest-hearted men in Bengal, — having been driven out of his once sweet home by his dear old father's hatred of Christianity, and having lately had reason to resign his well-paid post in the commissariat-department of the garrison at Barrackpore, — comes to us, declaring, with tears, that he is "nearer to Christ than ever before." I have invited him to stay here at Our House for some weeks, and hope that his experience and calmness of wisdom will be of great assistance to our loved Philip Joguth; who, by the papers, will be among us in about a week. I have recovered some strength; and as our school is exciting much public attention just now, and

favorable comment in the leading journals, — as well as receiving visitation and examination by high Government-officials, including Lord Cummings's *vice*, Sir Bartle Treve, — I cannot yet fix the day or the month of my starting for London and Boston. God be wi' ye all and your brother

C. H. Dall.

[The following article on Mr. Dall and his school appeared as an editorial in the "Englishman," the chief daily paper in Calcutta, written by the editor.]

Whilst theorists propound their rickety social schemes, the earnest workers, who here and there force the busy and pre-occupied world into fresh grooves, do their work, much too deeply absorbed in it to make much demonstration about it. In due time, the worker dies; and, after some years, the world finds out how much it was indebted to him, and the finders canonize him. We think it possible, there are few Europeans in Calcutta but have some knowledge of the Plymouth cobbler, who originated the ragged-school system in England: we think it also possible, that there are fewer who know as much about a worthy man who is doing even a greater, and more immediately productive work, here in Calcutta.

The voluminous writers of reports on education in India — even the Director of Public Instruction himself — might not find it misspent time to visit the School of Useful Arts, at No. 85, Dhurrumtollah, which we visited a few days ago. They would find there a practical solution of many difficulties, social and theologic, over which they have spent years, and may spend more, in very unproductive discussion. This school is the sole work of a real, earnest man, a true missionary, a teacher of the truth; for the truth is always practical. It has been thought of, worked

for, established, and maintained by Mr. Dall, an American Unitarian missionary, — very far, it may be, from orthodoxy as to his theological tenets, but orthodox beyond most men we have seen, in his earnest, straightforward resolution to do thoroughly the duty that lies nearest to his hand; and this duty he has performed nobly, and with most astonishing effect. Let those who see difficulties in the way of getting natives to allow their children to attend schools conducted on Christian principles, or to help themselves in attaining the best education placed within their reach, visit Mr. Dall's school, and they will leave it with a very different view of the subject.

In May last, Mr. Dall, having made some previous preparation, devoted himself to this especial work, and commenced what he called the Useful Arts School, with seven boys. He has now on his books two hundred and ninety-five names, and an average attendance of a hundred and fifty in all the classes, of all ages, from six years to thirty-five years of age. Keeping in view the wholesome principle of giving nothing for nothing, and enforcing habits of self-help, he charges for the three divisions of the school eight annas, one rupee, and two rupees per month respectively. The pupils are taught the elements of a sound English education.

We saw little fellows literally packed into little rooms (every corner and cranny being made available), learning to read in three classes; others writing, others well advanced in arithmetic and elementary mathematics; some learning short-hand, some at book-keeping; others grinding poetry not unintelligently (for they could freely translate the English poetry into Bengali or Hindostani). Calisthenics and singing have their turn; and, by the kind help of two or three ladies, some of the older scholars are laboring to overcome the mysteries of Berlin wool-work, to teach, in

turn, wondrous combinations of tent-stitch, tapestry, cross, and German stitches, wherewith the imprisoned inhabitants of the Zenana may beguile weary hours.

Mr. Dall has taken the lease of the house thus occupied, at 95 rupees per month. He has bought forms, and borrowed rickety benches and tables. He has secured the assistance of two European, and, we think, three native assistants, whom he has somehow inoculated with his own enthusiasm and self-sacrificing spirit; and, among them, they have solved the question of the right direction for effort in native education.

We have said the scholars pay. Those who are absolutely without means are employed in copying or other procurable work, to enable them to earn their school-fees; and, by these means, the last month's receipts from all sources have been 153 rupees. But the expenditure has been 370 rupees. Since the commencement of the school, the average receipts have been about 100 rupees per month; and the expenditure, 350 rupees: and yet there is no debt, except to Mr. Dall; to whom society is not a little indebted for his successful experiment. He is an American missionary, with no resources, we believe, which can be relied on, but his own labor; yet he has given up to this object his whole available income.

How many men are there in India, who, with the work of a mission on their hands, — the charge of this school voluntarily assumed, — would, in addition, undertake to report for the press, in order to meet the costs of his school? Yet this is what Mr. Dall has done; and our Legislative-Council reports have been his work for this purpose. Nay, more: he is obliged to leave India for a few months, and has delayed until he has got competent assistance to supply his place for the time; and has arranged to lodge money of his own to meet the anticipated deficiency, month by

month, in his absence. We think, that, when once public attention has been called to the object, this will scarcely be needed: his work is too good, and far too useful, to let it die because he must leave it for a few months.

With the same object, Mr. Dall has been, for a fortnight past, lecturing three times a week in connection with the American Panorama at Messrs. F. W. Browne and Co.'s; and is to be remunerated by two benefits, the proceeds to be devoted to the school. The first of these benefits is advertised to take place this evening; and, with a knowledge of his object and his work, we do not think that the Christian community of Calcutta will let him want an audience.

MISSIONARY LABORS AT VANDALIA, ILLINOIS.

Rev. James Freeman Clarke.

Dear Brother, — Recently I have made an interesting visit to Vandalia, Ill., the old State capital; lectured two evenings and preached one sabbath to large and interested audiences; and made arrangements for stated preaching there one Sunday in each month of the year. A large and well-furnished hall in the Court House, formerly the State House, is at our service; and a goodly number of friends are ready to lend their aid. Our meetings were attended by Unitarians, Universalists, Episcopalians, and liberal-minded persons of no denomination. Many of these have been fairly driven from the Orthodox churches of the place by their illiberality and intolerance; so that we found a large and interesting class of people who have not been attending church anywhere for a considerable period. One of the resident ministers is particularly severe upon the

amusements of the young, classing them with immoralities and crimes; and the want has been much felt of a more liberal, cheerful, and disinterested form of religion and religious worship.

It is only in this way that I can account for the warm and friendly reception I met with from so many strangers, and their ready response to a plan for monthly visits and the stated preaching of our faith. No Unitarian minister had ever preached at Vandalia previous to this visit; and yet I found Unitarians there. One intelligent gentleman and his lady came from Boston a few years ago; and another gentleman and his wife were from Yellow Springs, O., — graduates of Antioch College. Another friend I had met in Hillsborough, and some of the old families of the place, I found prepared to think favorably of our faith. Many of the lawyers and physicians took hold with us; and, on the Monday following our religious service, a subscription of two hundred dollars was raised, promptly and without difficulty, towards defraying the expenses of a stated liberal worship.

The treatment we received from the Presbyterian minister aided our movement considerably. A notice was sent to him, by one of our friends, of our lectures and preaching, and was read, with the addition of some unfriendly comments, in which he said it was enough for him to know that we were Unitarians and denied the divinity of Christ (some understood him to say that we denied that Christ is the Son of God); adding, that the people might go if they pleased, but there would be meeting in his own church.

We had a large audience on Sunday evening, and preached from the text, "He that hath seen me hath seen the Father;" setting forth Christ as the image of the Father, the Son of God, the divinely appointed Messenger

of his truth, and the Saviour of men. We endeavored to show that his divinity consisted in his divine humanity, his sinless nature, and his exhibition of the Father in his teachings and character; closing with an exhortation to the hearer to receive Christ as a Saviour and Friend, to adopt his principles, and to become, like him, an obedient son of the ever-living God.

In our worship we had the use of several dozen copies of the Episcopal Prayer-book and Liturgy, with hymns annexed; and by using the opening sentences, the general confession, a psalm read in alternate verses by the minister and people, and the hymns, we found it a valuable addition to our worship. This service we shall continue to use, proving as it did so satisfactory to all. We should not object even to repeating the Apostles' Creed, nor to the *Gloria Patri* in the earlier form of it, — "Glory be to the Father, *through* the Son, and *in* the Holy Ghost," &c. But the Litany would need more variations than could be conveniently made in the reading; and besides, as its omission shortens the service, and an extemporaneous prayer follows the Scripture-reading, our mode of using the best parts of it, and blending it with the congregational form, being freer and less formal, was preferred by many to the more lengthened service of the Episcopal Church.

On my return from Vandalia, I stopped, and gave an evening lecture to our friends, in Litchfield; and last Sunday I preached in Hillsborough. In both these places we have a good opening for missionary work; and I anticipate an arrangement, by which, with their own help and some missionary aid, they may be supplied with the stated services of Liberal Christianity. When something more definite is done, I will give an account of it.

As the query will naturally arise, how I can do this missionary work, and have the care of the church at Alton, I

will state, that, until recently, I have spent my *vacations* in this kind of service; and, at other seasons, my pulpit has been occasionally supplied by Dr. Eliot and his colleague, Rev. Mr. Staples of St. Louis. I have also given some of my time between the sabbaths, lecturing on subjects of a moral and religious character illustrative of the principles of Christianity, and yet partly literary, biographical, and historical.

Recently, however, I have received a valuable co-worker in this field, who is about to devote himself to the Christian ministry; and, by way of further preparation, will enter into this work with me for the next year, supplying my pulpit when I am absent, and going alternately with me to these places in the region round about. I allude to Mr. Newton M. Mann, lately the Principal of the Alton High School, a member and communicant of my church for the past three years, a man of education and refinement, and of eminently Christian character. For a considerable period, Mr. Mann has been pursuing theological studies, with such aid as I could afford him in the use of my library; and, having had some experience as a writer and public speaker, he has chosen to spend a year in missionary work, continuing his studies the while, instead of going to a divinity-school. He is impelled to this course from the circumstance that he has a family to support by his labors; and, having already received a good scholastic education, he hopes to be useful in this way, and to acquire the necessary experience and training for the new service to which he has consecrated himself as a minister of the gospel of Christ.

He has already preached three times to my people, with entire success and to their high gratification; and has supplied the pulpit of the Church of the Redeemer, at Cincinnati, a couple of sabbaths. With his co-operation, I

trust we shall be able to visit the waste places of the great West, to revive some of the branches of our own vine, and to speak the words of eternal life to many hungry and thirsty souls.

Fraternally yours,

J. G. FORMAN.

ALTON, ILL., March, 1861.

THE COMING OF CHRIST.

THE passage in Matt. xxv., at the end, is one of the most remarkable passages in the New Testament. The principal points contained in it refer to, —

1. The coming of Christ.
2. The judgment.
3. Future punishment, and its connection with the judgment.

On the first of these points we would say something now.

The long conversation, of which our passage is the close, contained in the twenty-fourth and twenty-fifth chapters of Matthew, commenced with a question, addressed by the disciples to their Master concerning his *coming*, and the end of the age (or of "the world," as it is translated in our version). Jesus had just told them that the Temple was to be overthrown. This brought up at once in their minds the idea, familiar to every Jew, of the end of the Mosaic dispensation, the overthrow of Jewish institutions in their narrower form, and the beginning of the age of the Messiah. This is called the coming of the Christ, or the appearing, revelation, manifestation, of the Messiah. When the Christ is re-

vealed; when he comes; when he is manifested as the Messiah, King of men, Monarch of the human race, — then the first age closes, and the second age of the world begins. It was not the end of the world that they were asking after, but the end of the age. The word here is *αἰων*, and not *κοσμος*. It was not the outward, visible frame of nature which was coming to an end, but the Jewish dispensation, which was to terminate in that of Christ. Sometimes this termination of the first great day of human history is called "the last days," as in Acts ii. 17: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit on all flesh;" which actually took place on the day of Pentecost. Sometimes it is called "the last times," as in 1 Pet. i. 20: "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." Sometimes "the last day," or "the last hour;" as where Jesus says that he will raise up, in the last day, all who believe in him (John vi. 40): or where the Apostle John says (1 John ii. 18), "Little children, it is the last time" (literally, "the last hour"); "and, as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last hour." Sometimes it is called "the last days," as Heb. i. 2: "God hath, in these last days, spoken unto us by his Son." There is no instance in the New Testament where the end of the world, meaning the outward world, or Kosmos, is spoken of. It is always the world of time, never the world of space, which is represented as passing away. It is true, that, in our English Bible, the phrase, "end of the world," is found. But even the English reader may see that this cannot mean the outward world of space; since we find such phrases as this (1 Cor. x. 11): "These things are written for our admonition, upon whom the ends of the world are come." It has long been seen, that Jesus,

in these chapters, is describing events which took place when the Temple was overthrown, the Jewish nation scattered, and the Jewish dispensation terminated, at the destruction of Jerusalem. He says distinctly, "This generation shall not pass till all these things be fulfilled." In the verses just before, he had said that the sun should be darkened, the stars fall from heaven, and the Son of man come in the clouds of heaven in power and glory, sending his angels with a sound of the trumpet, and gathering his elect from the four winds. And then he adds, "This generation shall not pass away till all these things be fulfilled." We have, therefore, no choice but this, — either to believe that Christ was mistaken, or that his coming was a spiritual coming, and not a material coming; and that the "clouds of heaven," the "sound of a trumpet," &c., are all figurative expressions; that the "end of the world" was the end of the Jewish age.

These two facts, then, in regard to the coming of Christ, — namely, that it was to take place before the Temple was destroyed, and before the then-existing generation should pass away, — show conclusively that it is not an outward, but an inward coming; not a visible, but an invisible coming; that it is not a coming at the end of the world, but a coming at the end of the age. And then it follows, that all the other events there described refer to the same period of human history. The parables of the good and evil servants; of the wise and foolish virgins; of the servants with their talents; and the nations judged and divided like the sheep and the goats, and going away after the judgment into eternal destruction and eternal life, — all refer to the same period and the same events. The end of the first age is the commencement of the eternal age, of which the Messiah is the King and Father. Eternal punishments and eternal life are the punishments and the life belonging

to the eternal age. Every thing in the two chapters refers, in its primary sense, to this life, and not to the future; to this world, and not to the other. Olshausen, one of the latest and best of the Orthodox commentators, admits this. He admits that the Orthodox commentators generally have been in error in referring the last part of the great prediction to a future judgment in the other world, while they are obliged to refer the first part to the destruction of Jerusalem. "Hence," says he, "I do not hesitate to adopt the simple interpretation, and the only one consistent with the text, — that Jesus did intend to represent his coming as contemporaneous with the destruction of Jerusalem and the overthrow of the Jewish polity."

The *coming* of Christ is, therefore, the same as the *revelation* of Christ. Every revelation of Christ's truth is his coming. Every new vision of Christ as he really was, and is, and shall be, is a new coming of Christ. Christ would not really come in any high or important sense if he should appear in his outward person to-day in the streets of Boston; but if to-day, meditating upon his word and life, we understand him better than we did yesterday, then he has *come* to-day.

Jesus, therefore, does not come as the Christ till his truth comes to the human intellect, conscience, and heart. His advent is his revelation: revelation is his advent.

Hence he had not come when he was in Nazareth among those who disbelieved in him. He had not come to the scribes and Pharisees, who rejected him. He had not come to the Jewish people, who crucified him; nor to Pilate nor to Caiaphas, — not even to his own disciples. When outwardly with them, he was not really with them. So he said, "I go away, and come to you." He did not really come to his disciples, till he came, on the day of Pentecost,

in a spiritual and inward revelation of himself. Those who only saw him outwardly never saw him at all. Those who expect to see him outwardly will never see him at all. Paul received Christ not when he was stricken down on his way to Damascus. Christ did not come to Paul then, though he saw a great light and a heavenly vision. But Christ came to him when "it pleased God to reveal his Son" *in him:* and therefore he says, "I know no man after the flesh; yea, if I had known Christ after the flesh, yet now know I him no more."

Jesus takes pains in this chapter to show his disciples that his coming is not to be a visible, outward coming, but an invisible, inward coming. If any man says, "Lo, here is Christ, or there, believe it not;" "Behold, he is in the desert, go not forth;" "Behold, he is in the secret chamber, believe it not." He is like the lightning, — seen all round the sky at once. The revelation of Christ to mankind is like this broad sheet of lightning. He comes "*in the clouds of heaven*," not on the earth: "*he comes with power*," with the divine power of truth, changing the whole face of the world. He comes "in glory," — in the moral and spiritual glory of hearts and souls redeemed from evil and sin.

Any merely outward coming of Christ with outward signs would be poor and low and unworthy compared with the coming of his divine truth and love, — a leaven to leaven the whole mass of mankind.

We can now see, perhaps, why Jesus said that he was to come at the time Jerusalem was overthrown, and the Jewish nation destroyed as a people. It was because his religion then began to penetrate the hearts of men. The partial system, the local religion, the ethnic form, ended; and the universal, the human religion, the religion of the human race, began.

MY CREED. BY A UNITARIAN.

Addressed to those who ask, "What do Unitarians believe?"

Dear Friends, — You often say to me, "What do you Unitarians believe?" I wish to answer this question; and I beg your candid attention to what I am about to say. You do not like to be misrepresented; you ought not to misrepresent us: but we always shall misrepresent each other, until we hear each one speaking for himself.

I wish to state my creed, or some points of it. It may be thought, that, as a Unitarian, I have no creed; for that Unitarians do not believe in creeds: but this is a mistake. Unitarians have creeds, like every one else: every one has a creed; that is, every one who has an opinion. A creed is simply a belief: it comes from the Latin *credo*, "to believe." Now, it is plainly a desirable thing to have a distinct and definite belief, if we can; that is, to have a creed. The thing which is not desirable is, to insist on other people having your creed instead of their own; to refuse to have fellowship with those who have their own creed instead of yours; to make your creed *a condition of fellowship, or a test of Christian character.* Remember, then, if you please, that our objection is to the abuse of creeds, and not to their use. We consider them as abused, in two cases: 1st, When a man or a church say, "We will not have fellowship or communion with you, unless you take our statement of belief instead of your own; we will not regard you as a brother, unless you can say your prayers as we say them:" the other, when a man or a church say, "Unless you take our statement of belief instead of your own, you are a bad man."

A creed is for one's self, not for other people. Its points should be turned inward, toward one's self; not outward,

toward other people: they should be like the points of a bird's quills, — to stick into one's self; not like the points of the quills of a Canada porcupine, to stick into others.

A man's creed is for himself chiefly: it is to judge himself by, not to judge other people by. The best-made creed is like the best-made coat: it fits only one person. A coat which fits everybody, fits nobody; and so it is with a creed.

God has made men different in mind and body. As no two faces are alike, so are no two minds alike. God does not wish men to think alike: he wishes them to think differently. I infer this from the fact that he has made every man's mind different from every other man's; has given every man a different training, discipline, and culture from every other man; and so has made it impossible for any two honest men, who both think, to think exactly alike. God does not love monotony: he loves variety.

"But is there no such thing as truth," you say, — "truth, the same thing to all men, everywhere and always? And if there is something real, fixed, unchanging, eternal, ought not all to believe it? and, if they believe it, will they not all believe the same thing, — that is, all have the same creed?"

This is the great argument of bigots, sectarians, and dogmatists. It is honestly urged, and has weight. It deserves to be examined: let us examine it.

There *is* something real, unchanging, eternal. This is truth; and it can be known. And, when two men come to know the same truth, they are both united in the same conviction; and, if they have the same power of expression, they will not only think, but say, the same thing. I not only grant this, but I assert it, and believe it with my whole soul. The universe is not drifting at random: it is steered by an immutable hand toward a certain and fixed end.

But, then, we are finite, and *truth* is infinite. And the law of progress is, first the differences, then the agreements; first variety, then harmony; first distinct and separate notes, then their concord. Men must, therefore, arrive at agreement by differing: we must disagree at first, in order to agree by and by. And, as fast as we come to an agreement in regard to some things, new questions come up, about which we again differ. We learn to agree in some things about which we once differed; but then new points of difference always arise.

Take two savages in South Africa. They agree about a few things; fifty or a hundred facts they have experience enough to be sure of: beyond that, they have no knowledge nor any questions. They have nothing to differ about: they do not, then, differ much. But take two New-England men. They agree entirely upon fifty thousand facts, laws, and truths, of nature, of science, of history, of art, of geography, of philosophy, of ethics, of religion; but, beyond these, there are thousands about which they differ. First, there is a region of *knowledge*, where men agree entirely; then, of *belief*, where they agree partially; then, of *opinion*, where each man has his own. But opinion is always turning into belief; and belief, by being transformed into life and experience, becomes knowledge. "Opinion," says Milton, "is knowledge in the making."

With these preliminary remarks, I proceed to state my creed.

MY CREED.

Article I. — I believe in God, the Infinite and Eternal One, above all, through all, and in us all, — seen in nature as a divine Order, seen in events as a wise Providence, seen in man's soul as an inspiring Reason and a Light within us. I believe he is our Father, and

more tender, true, gentle, and kind than any earthly father ever was or can be.

I believe that he is *One*, and that *one* and *three* are two different things. I believe that we know him by his Son and his Spirit. I believe in God, the Father; God in Christ, reconciling the world to himself; and God, by his Spirit, influencing our souls. But God is One, working by three different means.

I believe he is a Father, and therefore loves each child as an individual, — wishes it to be saved. He sends joy and sorrow to it in goodness. Here and everywhere, he is the best friend any one of us can have.

Art. II. — I believe in Christ, the Son of God and Son of man; the image of God, as all are intended to become; the one man who succeeded in leading a true life, and so shows that it can be done. I believe he was endowed by God in extraordinary ways; was a providential man; was selected from all the race to unite all races; to be the Captain and King, not of the Jews only, but of all mankind. His gospel is adapted to all; and all mankind will at last receive it, and be saved by it.

I believe that he is still in the world; still near to us; still, with all the ascended church, ready to aid and help us.

I believe in his coming one day to reign in our conscious knowledge; that he will conquer all war, all slavery, all forms of evil in the world, and then give up his kingdom to the Father, that God may be all in all.

I believe that he is the one Mediator between God and man, the open Window through which we see God, the open Door by which we come to God.

Art. III. — I also believe in man, as a being endowed with wonderful capacities. In all men, I believe, there is a spirit, a soul, and a body.

His *spirit* gives intuitions of eternity, of God, and of immortal life; not by reasonings or arguments, but by sight and experience.

His *soul* has freedom, or will, as its essence; has intellect and love as its twofold direction. It has a multitude of powers, tastes, and tendencies: it has an infinite variety, and not a thousandth part is yet known. I believe that all in history, in romance, in tragedy, in poetry, is but a feeble hint of what is existing, as yet undeveloped, in man.

Yet I believe that man is a sinner. His sin is in his freedom; but the result of his sin, by re-action, is depravity. So his sin is of two kinds, — guilt and depravity.

I believe that the tendency of sin is to death; that is, to the decay and torpor of his nature. It is misery, here and everywhere.

But I do not believe that this depravity is total depravity. I believe that there is some good in every one, however depraved.

Nor do I believe in *inherited* guilt. Every man is responsible for what he freely does himself. Depraved action may be a nature or a tendency inherited from the past: guilt is, and must be, only in one's own action.

ART. IV. — I believe in the gospel as GOOD NEWS. It is a promise of deliverance from all sin and evil. It is addressed to all. Its conditions are practicable; all can comply with them: if not, it would not be good news. They are, —

1. *Repentance*, or *conversion;* that is, turning round, or beginning to do right.

2. *Faith*, or trust in a higher help, — in God as a Father, in Christ as a Saviour, in the Spirit given in answer to prayer.

ART. V. — I believe in *regeneration*, or a new life, a new creation in the soul. It is a higher life than the natu-

ral one. It is *soul and body* made regenerate. It is the ascent upward, here and hereafter.

This is GOD'S work, not ours. Repentance is our work, and faith is our work; but regeneration is God's work. He makes us new creatures by a divine power. He commands repentance, but bestows regeneration.

ART. VI. — I believe that the evidences of the new life are both inward and outward. I believe that the "fruits of the Spirit" are "love, joy, and peace," good temper, good nature, thinking of others, loving good things, doing good things. They are honesty and conscientiousness in conduct; living to do good to others, not merely to ourselves; faithfulness, sincerity, purity. Especially it is a sign of new life, to be doing what we can, be it more or less, to advance Christ's kingdom.

ART. VII. — I believe in the Bible. I believe it was written by inspired men. I believe that the Old Testament was inspired by the sight of the law; that Moses and the prophets were teachers of law; and that the New Testament was inspired by the sight of the gospel, — by love.

The New Testament is our gospel; though we can get good from the Old Testament too. But our faith is not Judaism, but Christianity: therefore it is in the New Testament.

I do not believe that inspiration is infallibility: it is sight, but a sight mixed with the seer's own thoughts and private opinions. Inspiration is not infallibility; yet it has authority. I believe that those whose writings are preserved in the Bible speak, and will for ever, with a commanding authority, to the instincts, consciences, and hearts of men. No other book ever has or can have such authority as this. It is pure water from the Spring itself.

ART. VIII. — Finally, I believe in heaven and hell.

I believe in heaven here and hereafter, — in a life which

consists in knowing, loving, and being loved by, God and man. It is a state of soul, — of the mind seeing truth, the heart loving beauty, of the hand doing good. It is not a mere place for hymns and prayers; but a holy state of active good.

I also believe that hell is the same thing. It is in *not* loving truth, but falsehood; *not* loving God, but avoiding him; not serving God and man, but leading a selfish life.

Heaven and hell I believe to be both *eternal:* that is, I believe in an eternal connection between good and joy, between evil and sorrow. This is rooted in the nature of God, and nature of things; and is, therefore, eternal.

But I believe that good is stronger than evil, and will overcome it at last, — in the day when every knee shall bow, and every tongue confess Jesus to be Lord, to the glory of God the Father.

This, then, is my creed, or a part of it. It is *mine:* I did not have it made for me by St. Augustine, or Wesley, or Calvin, or Luther, or Channing; not by the Assembly of Divines at Westminster, or the Synod of Dort, or the Council of Trent. They could make, perhaps, a much better creed; but they could not make *my* creed: I must make my creed myself. I therefore made it for myself, in my own study, out of my own thought, my own experience, my own knowledge of Christ and of myself. And I believe that every one else must do the same: a creed cannot be emptied out of one man's head into another.

Also, it is my present creed. I shall not agree to believe exactly so for five years, nor for two years, nor even for a single week: for, as I am not infallible, I may discover that I am mistaken in some points; and then I ought to change.

CIVIL WAR.

Since our last number was issued, civil war has commenced in the United States. War has come to us, — to us, a generation who have only known it at a distance. War is in our own land, in our own cities, at our own doors, among our own friends and brethren. The people of this great Christian nation, in the middle of the nineteenth century, have caught each other by the throat. War has begun, — bloody, terrible, as all wars are; cruelly and bitterly terrible, as all civil wars are. Who can see the end of it? who can tell what is to come out of it? The beginning of strife is like the letting-out of water. When men have once tasted blood, they become like tigers. When brethren fight with brethren, the battle is especially terrific.

A deep trouble comes over us at this commencement of battle in our own land, — "the confused noise; the garments rolled in blood;" buildings on fire; forts knocked into pieces; shells flying through the air, freighted with horrid death; explosions of magazines; conflagration, torture, death. This in the nineteenth century, we say; this here; this among those, who, six months ago, belonged to the same nation, brother-officers in the same regiments, fighting under the same flag, going to the same church, claiming the same heritage of glorious memories from the past, boasting of the same national glory and greatness! "O madmen!" we are disposed to cry, "stay your fratricidal hands. Shall this nation commit suicide?" All the old lamentations and arguments against civil war, which we learned at school from Roman poets, come up in our memory. "Even wolves and lions do not fight with their own species," they said: "why

will Romans destroy Romans? Are there no Britons, hitherto untouched, to be led chained down the Sacred Way?" But we cannot explain *our* civil struggle as they did, — as the long result, the late punishment, of the slaying of Remus by his brother Romulus. We are Christians, and do not believe in any such dark destiny, following with its vengeance in the footsteps of a race, as the Indian tracks his foe.

But it seems so strange! We thought we had outgrown war. Our peace societies, peace congresses, orations and sermons about peace, — have they done *nothing?* Is there no progress at all since Genghis Khan and Attila? Is the day *never* to come, when the sword is to be beaten to a ploughshare, cannon melted into steam-cylinders, and rifle-barrelled muskets worked up into sewing-machines? That is our chief trouble, — that Christianity seems so ineffective. If we could hope that by and by war was to cease, we might take courage; if we could see that some progress had been made. But such a fighting in a Christian land is a worse argument against Christianity than all that was ever written by Tom Paine, Strauss, or Feuerbach. It takes away our hope, our sense of the progress of man. Man seems, after all, only the same wild animal he always was: the same beast is there, ready to grind his teeth, and glare with his eye. We have only taught him a few external habits, a few tricks of politeness; but the old ferocity is below, ready to show itself on any occasion.

And this is the hardest trouble in hearing of this siege and storm of Fort Sumter, — we seem to see in it such a deep-seated moral disease, such a blackness of darkness in the human soul.

But with every evil there is a consolation; and war, which looks so black on one side, is all light on the other. The old national heroism has revived. We are not a

nation of shopkeepers only: we love something better than money. Old Massachusetts throws herself, as of old, in the van, — puts her three thousand men into Washington within a week from the time they are asked for. The whole North rises, as on a great tide of enthusiasm; and all are lifted together into a lofter condition of soul. Farmers, barbers, politicians, women, children, all are equally filled with the desire to make some sacrifice for the good cause.

War, then, like death, is both a sad and a glad thing: on one side, awful; on the other, noble and divine. Happy those who live to see this day, — a day in which selfishness seems almost to have disappeared from the common heart, — a day of great things! War, horrible and evil as it is, is only a symptom of a deeper disease. The disease has come to the surface. It was always there: now it is seen.

Let us pray, that, before another monthly issue of our little journal, blessed peace may have returned; or, if not, then that this war, *when* it ends, may end in a durable peace, based on truth and justice and God's holy will.

MAY MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The public meeting of the Association will be held this year, as usual, on Tuesday morning, May 28. The names of the speakers, and the subjects, will be announced in the daily papers and the weeklies.

The business-meeting of the American Unitarian Association, for choice of officers and other matters of importance, will probably be adjourned, as in previous years, to Wednesday afternoon, May 29. The business to be acted

on at that time cannot now be certainly known; since it will depend on the wishes of the Association, as well as upon the state of the times. We may, at that time, be in the midst of a civil war, which will make all matters insignificant, and render it quite impossible to attend to them. If, however, the condition of affairs permit the thoughts to be given to such matters, some such plan of operations as the following may be laid before the meeting for its consideration and decision: —

1. There shall be but one paid officer, — the Secretary; who shall do the duties now performed by the Assistant Secretary, — being in the office every day and all day, keeping the books, answering all business-letters, and giving information to all comers. His salary to be fixed for this year at a thousand dollars.

2. The rest of the business of the office to be divided among the members of the Committee, all of whom shall be chosen in reference to work. One shall edit the "Monthly," one conduct the foreign correspondence, one or more the domestic correspondence. The whole Committee shall meet oftener than at present, — perhaps once a week, — when the Secretary shall consult them in regard to any letters received by him about which he desires advice.

3. The missionary work of the Association to be confided to gentlemen living in different parts of the country, each of whom shall, for a certain compensation, leave his own church on certain Sundays, and preach in his State or its vicinity. Thus one missionary may be appointed for each one of the States where work is to be done, who shall be a true Episcopos, or overseer of his own field, and make reports concerning it.

4. It shall be the policy of the Association to encourage the formation of Christian Unions of men and women to co-operate together in the study and practice of Christianity

in those places where no Unitarian society exists. Such Unions may be aided by donations of books, and by occasional visits from the nearest Episcopos, or Missionary Bishop.

5. The funds required during the coming year for the purposes of the Association may be estimated as follows: —

India Mission	$5,000
Missionaries, ten at $200	2,000
„ ten at $100	1,000
Churches aided, say	3,000
Young men aided in study	1,500
Books and tracts given away	500
Secretary	1,000
Office-expenses, &c.	400
Rent	600
	$15,000

6. To meet this, we have the income of invested funds, and the proceeds of the "Monthly Journal." Still, as so many unexpected demands are always made each year on the treasury of the Association, it should be the effort of the churches to contribute, as they easily can, the full sum of fifteen thousand dollars each year. All that is necessary is, that they shall agree to do it, and so do it systematically. We have some two hundred and fifty active churches in the body. Of these, some fifty may be able to contribute a nominal sum, — say, ten dollars each; one hundred more churches may give an average of fifty dollars each; fifty others might give one hundred; twenty, one hundred and fifty; twenty, two hundred dollars; ten might give two hundred and fifty dollars. This would amount to twenty thousand dollars.

All that is necessary, in order to make the Association active and efficient, is that the churches should agree to give it their united support. Unless they do this, it cannot accomplish the ends of its existence.

INTELLIGENCE.

Rev. Frederic Frothingham, of Portland, Me., has received and accepted an invitation to preach the Anniversary Sermon of the Meadville Theological School in June next.

Mr. William H. Savary was ordained as pastor of the Society in West Newton, Mass., on the afternoon of Wednesday, April 10. The introductory prayer was offered by Rev. Ed. J. Young, of Newton Corner; Rev. James C. Parsons, of Waltham, read appropriate selections from the Scriptures; the sermon was preached by Rev. O. B. Frothingham, of New York; Rev. Geo. R. Noyes, D.D., of Cambridge, offered the ordaining prayer; Rev. James Freeman Clarke, of Boston, gave the charge; Rev. Jas. K. Hosmer, of Deerfield, the right hand of fellowship; Rev. Jos. H. Allen, of Jamaica Plain, the address to the society; and the concluding prayer was offered by Rev. E. B. Willson, of Salem.

Rev. Nathaniel O. Chaffee, of Tyngsborough, Mass., has received and accepted an invitation to become the pastor of the Society in Bolton, Mass.

Rev. Liberty Billings, of Quincy, Ill., has asked of his society a release for one year. He contemplates a brief tour in Europe during the summer, but will pass most of the time in New England.

Ex-President Millard Fillmore has accepted an invitation to preside at the Unitarian Festival to be held in Boston, Anniversary Week.

Rev. Daniel S. C. M. Potter, having supplied the pulpit of the Society in West Bridgewater for six months, has received and accepted a call to become their pastor. He will be ordained on Thursday, May 8; and the sermon on that occasion will be preached by Rev. E. S. Gannett, D.D., of Boston.

Rev. O. B. Frothingham, of New York, has received a call to become the pastor of the Second Unitarian Society in Brooklyn, N.Y.

Rev. John Orrell has resigned the pastorate of the Society in Sandwich, Mass.; the resignation to take effect on the 1st of August next.

Rev. A. D. Mayo, of Albany, N.Y., has been invited to preach the Annual Sermon before the Cambridge Divinity School, next July; and has accepted the invitation.

Rev. S. K. Lothrop, D.D., of Boston, has accepted an invitation to preach the Election Sermon before the Ancient and Honorable Artillery Company, at their anniversary in June next.

Rev. Edward C. Town was installed as pastor of the Society in Medford, on the afternoon of Wednesday, April 17; the services being conducted in the simplest Congregational form. Rev. Geo. W. Briggs, D.D., of Salem, commenced the exercises by reading appropriate selections from the Scriptures. Prayer was then offered by Rev. Nathaniel Hall, of Dorchester; after which, Rev. Charles Brooks, as Chairman of the Parish Committee, stated, in a short address, the intention of the society to install Mr. Town as their minister. They had invited him to settle with them, and he had accepted their call: in this public presence, he announced their invitation. Mr. Town replied, in an address, which was substantially the installation sermon: he stated, simply and earnestly, his view of the position of pastor and teacher, and pledged himself to the covenant formed between him and his people. Rev. Edward E. Hale, of Boston, then addressed the congregation and their pastor; assuring them of the sympathy of the churches, and defining the duty of a Christian church, as taking up the work of Christ in the redemption of the world.

Rev. J. G. Forman, of Alton, Ill., received the following notice in the "Fayette Democrat," published at Vandalia, Ill.; which place he visited as missionary of the American Unitarian Association: —

"The lectures and sermons of Rev. J. G. Forman, of Alton, on Saturday evening, Sunday, and Monday evening, were well attended, and produced a very favorable impression. We learn that an effort is being made to secure the services of Mr. Forman once a month."

The new church erected by the Society in Fall River, Mass., was dedicated on Wednesday, April 24. The following was the order of services: Invocation, by Rev. W. J. Potter, of New Bedford; selections from the Scriptures, by Rev. C. Y. De Normandie, of Fairhaven; sermon, by Rev. J. F. W. Ware, of Cambridgeport, a former pastor of the society; dedicatory prayer, by the pastor, Rev. William B. Smith; closing prayer, by Rev. D. W. Stevens, of Mansfield.

The old building was situated in the south part of the city, entirely one side of the centre of the parish; and on this account, when it became necessary to repair it at a great expense or rebuild, it was thought best to adopt the latter course, and thus obtain a more convenient location. The present edifice, which is on Main Street, in the northern section of the city, is a neat and commodious structure, capable of accommodating some five hundred and fifty persons. Under the church is a large and pleasant vestry for the use of the Sunday School; and also two smaller rooms, for the Ladies' Sewing Circle and committee meetings. The architect was Nathaniel J. Bradlee, Esq., of Boston.

The Western Unitarian Conference will meet this year in Meadville, Pa., in the last week of June. The anniversary exercises of the Meadville Theological School take place during the same week. The Conference will assemble on Wednesday, June 26. On the evening of the same day, the graduating-sermon will be preached by Rev. Frederick Frothingham, of Portland. Thursday, June 27, will, as usual, be devoted to the graduating-exercises of the school. On Friday, June 28, the Conference will resume its session. Further and more definite particulars will be hereafter announced. Meanwhile, our friends in Meadville are making preparations to receive all guests who may visit their delightful town. A full attendance is hoped for.

Mr. John Savary, a graduate of the Cambridge Divinity School in the class of 1860, has received a call from the Society in Newtonville, Mass., to become their pastor.

Rev. A. P. Putnam, of Roxbury, Mass., has declined a call to become the pastor of the First Unitarian Society in Chicago, Ill.

BOOKS RECEIVED

Since our last Notice.

Twelve Sermons, delivered at Antioch College, by HORACE MANN. Boston: Ticknor & Fields. 1861.

Horace Mann, like all other earnest reformers, had not only warm friends, but bitter opponents. He was obliged to interfere with the interests and oppose the prejudices of many; and they, in return, opposed him. The schoolmasters, who considered their schools to be already perfect, were angry because he suggested improvements. The Whigs were angry because he would not follow the great Whig leader, when he commanded them to go to the right-about face. Horace Mann offended by speaking very intelligibly. He always contrived to make himself understood. He did not give brown-bread pills or sugar plums for moral disease. He practised an heroic treatment, following that maxim of Hippocrates, "Quos medicamenta non sanant, ferrum sanat; quos ferrum non sanat, ignis sanat," quoted by Schiller as a motto to his "Robbers." He used the knife unsparingly, and sometimes the actual cautery. No wonder that many were displeased, and answered not only by hard reasons, but by every bitter epithet they could lay their tongues to. Among the rest, they called him "sceptic," "unbeliever," "infidel." But Mr. Mann was a Christian, though a rational Christian; tending, perhaps, to Rationalism. By the side of the New Testament he placed Combe's "Constitution of Man,"—a work which certainly teaches prudence, rather than providence. No doubt, Mr. Mann loved to look at Christianity on the legal side, rather than on the supernatural side. He taught it as law, rather than as gospel. This fact gave point to the witticism of the wag, who, when he heard that Mr. Mann was preaching to the students at Antioch College, proposed this conundrum: "Why is President Mann like the early disciples?"—Answer: "Because they were first called Christians at Antioch."

But no definition of Christianity which leaves out Horace Mann will stand the test of Christ's own words; certainly not of that generous definition of the Master, "Whosoever will do the will of God, the same is my brother and sister and mother." Horace Mann had in his soul more of Christ than multitudes of those dogmatists whose swallow of belief is capacious, but whose faculty of obedience is small. They lengthen the creed, but shorten the commandments. Horace Mann did the opposite.

The titles of these discourses suggest their character. They are twelve in number, as follows: —

God's Being, the Foundation of Human Duty; God's Character, the Law of Human Duty; God's Law, the Principle of Spiritual Liberty; Sin, the Transgression of the Law; Testimony against Evil, a Duty; The Prodigal Son (two sermons); Temptation; Retribution; The Kingdom of Heaven; Immortality; Miracles.

The fact that Horace Mann was not by profession a preacher gives an additional interest to these sermons and to the prayers which accompany them. It was in the highest degree proper and right, that, in the position which he occupied as head of that large family of young men and women, he should address them every week in regard to their moral and religious duties. Most awakening and inspiring must such preaching have been. It has set an example of lay-preaching, which, we trust, will be followed by all persons in like situations.

The three great facts of God, duty, and immortality, are brought out most strikingly in these discourses. Christ's character is held up everywhere as the object of admiration and obedience. The illustrations in the sermons are numerous and striking. The language is always full of force, — every arrow going straight to its mark.

This book should be in all students' libraries, in all college libraries, in all parish libraries, and, wherever it may go, in the hands of young men and young women.

The National Controversy; or, The Voice of the Fathers upon the State of the Country. By Joseph C. Stiles. New York: Rudd & Carleton, 130, Grand Street, Brooks Building, corner of Broadway. 1861.

Currents and Counter-Currents in Medical Science. With other Addresses and Essays. By Oliver Wendell Holmes (we omit his titles). Boston: Ticknor & Fields. 1861.

This work contains the famous Address delivered last May to the Massachusetts Medical Society, which excited so much anger among many of the doctors. In this Address, he hinted that the doctors had been in the habit of giving too much medicine. He suggested that the community is still over-dosed; remarked that no families take so little medicine as those of the doctors, except those of apothecaries; and considers it a fact of American life, that the stars and stripes wave over doses of ninety grains of sulphate of quinine, and the American eagle screams with delight to see three drachms of calomel given at a single mouthful. Dr. Holmes thinks that if the whole Materia Medica, *as now used*, with a few exceptions, could be sunk to the bottom

of the sea, it would be all the better for mankind, and all the worse for the fishes. Dr. Holmes states also the remarkable fact, that the simple method of ventilation, proposed by Dr. John Clark, had saved more than *sixteen thousand children's lives* in a single hospital.

This book has been well styled a protest against quackery, both outside of the profession and inside of it. It is a wholesome book, manly and honest in its denunciation of evil practices in medicine. It was an easy thing for Dr. Holmes to attack homœopathy; for, on this point, his own public and friends were ready to be delighted. All that a man needs is the sympathy of his own friends, the approbation of his own party. But to find fault with the conduct, the opinions, the character, of our own sect, clique, party, — this is the labor and the work. This Dr. Holmes has freely done in the present volume. Thus he exposes, in opposition to the teaching of some brother professors, the danger of physicians carrying from one family to another the contagion of certain diseases. He condemns with just severity the barbarous practice of applauding surgical operations, and the still more brutal exposure of patients in hospitals to the scrutiny of a crowd of young men. The book will have a wholesome effect. As to its attacks on homœopathy, these will do neither much good nor much harm. Considering the number of intelligent physicians in this neighborhood, who, after careful examination, have changed their mode of practice, and for years have practised homœopathy with satisfaction to their patients and to themselves, a somewhat different tone toward such practitioners might have been more effectual. Homœopathy may not be true: nevertheless, the fact that homœopathic physicians, after many years of experience, are believed by an intelligent constituency to cure as many patients as are cured by the more regular practice, deserves some consideration. Facts need not be denied because the inferences from such facts are disputed. Great multitudes of facts showed that diseases were cured by the application of Perkins's metallic tractors; but Dr. Haygarth obtained equally wonderful effects with sham tractors, made of wood or of tobacco-pipe. Hence, argues Dr. Holmes, no effects were produced by the application of either kind. It was a delusion. The cures were effected by nature or by the force of imagination. But the more reasonable inference would rather be, that the cures were effected by both operations; consequently, by some power lying behind the iron and the wood, — possibly by animal magnetism. If, instead of denying the facts with the theory, the facts had been carefully analyzed, their real source might have been found. One of the most common mistakes, and one which stands more in the way of progress than almost any other, is to deny facts because we cannot accept the conclusions which are based upon them.

Hebrew Men and Times, from the Patriarchs to the Messiah. By JOSEPH HENRY ALLEN. Boston: Walker, Wise, & Company, 245, Washington Street. London: Chapman & Hall. 1861.

This book supplies a want. We have no work upon the Hebrew nation which gives us the information contained here. Mr. Allen has given us the results of the latest historic researches, especially those of Ewald. In the small compass of about four hundred pages, we have a condensed account of the Patriarchs, Moses, the Judges, David, Solomon, the Kings, the Law, the Prophets, the Captivity, the Maccabees, the Alexandrians, and the Messiah.

The book is not an entertaining one; was not intended to be such. It is written in dry, colorless sentences, with little glow of feeling. Thoughts are hinted at, rather than unfolded. It is a book to be consulted and studied, as well as to be read. Nor is it to be read by one lolling upon a sofa: the thought in the book requires thought in its reader.

We do not much approve of the metrical versions of old Hebrew songs contained in this volume. It seems quite impossible, indeed, to render Hebrew poetry into English verse. It has never yet been done satisfactorily in a single instance. Neither Job nor the Psalms have ever been versified successfully in English. The Psalms by Watts and Montgomery are paraphrases, and not translations. Prose versions, preserving the parallelism and the Hebrew spirit, are, perhaps, all that we can attain.

The Life and Career of Major John André, Adjutant-General of the British Army in America. By WINTHROP SARGENT. Boston: Ticknor & Fields. 1861.

It is a little curious, at this late day, to be invited to read four hundred and seventy pages about Major André; but it seems to be a law of human life, that every one's biography shall be written sooner or later. It would seem that not much could be made out of a subject, the whole historic interest of which is comprised in a single event. It is true, André's character has a certain romance attending it. He wrote poetry; he acted in dramas; he fell in love; he made sketches with the pen and pencil. Mr. Sargent has hunted up all the stories and scandals connected with the British side of the American War, and has thus contrived to make a readable book.

The Boston Review. March, 1861. Vol. 1, No. 2. Boston: John M. Whittemore & Company.

ACKNOWLEDGMENTS.

1861.

March	22.	From	British and Foreign Unitarian Association, for Tracts	$54.97
„	23.	„	Daniel Low, Esq., for packages of Tracts to be sent to Rev. H. A. Reid, Berlin, Wis.	5.00
„	25.	„	Rev. N. H. Chamberlain's Society, Baltimore, Md., for Monthly Journals	25.00
„	„	„	Society in Brighton, for Monthly Journals, additional	4.00
„	26.	„	Society in Northborough, for Monthly Journals $26.00 as a donation 15.00	41.00
„	28.	„	Society in New Bedford, for Monthly Journals	61.00
„	30.	„	Society in Marlborough, for Monthly Journals, additional	12.00
„	„	„	Society in Springfield, as a donation, additional	25.00
„	„	„	scattered subscribers to Monthly Journal in March	37.28
„	„	„	sale of Tracts	11.69
April	5.	„	Rev. Dr. Bellows's Society, New York, for Monthly Journals, additional	45.00
„	6.	„	Society in North Chelsea, for Monthly Journals	14.00
„	8.	„	Rev. A. P. Putnam's Society, Roxbury, for Monthly Journals	26.00
„	„	„	Society in Barnstable, for Monthly Journals	5.00
„	„	„	J. R. Appleton, Esq., Dublin, N.H., for India Mission	10.00
„	9.	„	Rev. Augustus Woodbury's Society, Providence, R.I., for Kalamazoo Church $60.00 as a donation to A. U. A. 81.00	141.00
„	12.	„	Friends in New Brunswick, N.J., as a donation	16.00
„	15.	„	Rev. Dr. Putnam's Society, Roxbury, for Monthly Journals	20.00
„	16.	„	Society in Sherborn, for Monthly Journals, additional	9.00
„	„	„	a friend in Portsmouth, N.H., as a donation	15.00
„	„	„	Society in Portsmouth, N.H., for Monthly Journals	15.00
„	„	„	a Lady, for India Mission	5.00
„	18.	„	a young friend in Baltimore, Md., for a copy of the Monthly Journal, to be sent to Major Charles Cress, India	1.00
„	„	„	a friend in Baltimore, Md., for benefit of Rev. William Roberts, Madras	5.00
„	19.	„	Society in Syracuse, N.Y., for Monthly Journals, additional	10.00
„	21.	„	Society in Buffalo, N.Y., for Monthly Journals	50.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Cambridge.
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.